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Some Practical Reflections on Current Religious Thought

By M. A. C.

DISTRUST OF THE CATHOLIC SCHOOLS IS DUE TO THE LACK OF KNOWLEDGE OF THEIR WORK.

THERE is the situation in a nutshell. The average non-Catholic knows nothing of the workings of the Catholic School system. Yet hardly a week passes but what the secular newspapers of the country carry items similar to those which are transcribed in another column of this issue. There is, therefore, no need for the intelligent non-Catholic to plead ignorance of the RESULTS of the Catholic educational system.

There seems to be a widespread impression, among non-Catholics, that the Catholic schools are "behind the times," inefficient, giving the majority of their time to the teaching of religion to the neglect of the various branches of secular learning. I know from my own experience as a non-Catholic that the usual attitude towards the Parochial School is that it CANNOT be in any way on a par with the Public Schools. But, as I have said, this feeling of non-Catholics about the matter is simply the result of the fact that they know little or nothing about them. Investigation would show how mistaken this idea is. Yet few, outside the Church, take the trouble to investigate. In my own case it was only after my submission to the Catholic Church that I became aware of the importance of the Parochial School system. Then, having the opportunity to study it at close range, and from the inside, I was amazed at the efficiency and up-to-dateness of it.

The Brothers and Sisters who make up the teaching staff are men and women thoroughly trained for their exacting work. Hundreds of them hold College and University degrees. The course of training in the Religious Houses of the Teaching Orders covers a longer term, and is conducted with a thoroughness which puts to shame the State Normal Schools, excellent as they are. Because the Catholic educational system is purposely adapted to fill the actual needs of the Catholic people, it is singularly free from the fads and fancies which, according to the best non-Catholic educators, confuse and complicate the secular schools of the country today. The three "Rs" are taught with a thoroughness which is beyond praise. And it is certainly true that the graduates of the parochial schools are practically the only American boys and girls who, when they finish the grades, can write a decent script, spell, and figure with accuracy. If this were all it would be enough to win the respect of every open-minded non-Catholic, especially in the business world, where the cry is constantly heard that the graduates of the State Schools, though they may be good at manual training and various "project subjects," cannot meet the requirements of modern business life because they cannot produce good penmanship, good spelling, and good figuring.

In the study of History, in the practice work of literary composition, in the scientific courses of the High Schools which prepare for the technical and professional colleges, the record of Catholic education is so splendid that the utter ignorance of it in non-Catholic educational circles can only be ascribed to a prejudiced wish not to understand it. But that prejudice is not general, like all other prejudices, for non-Catholic educators no longer hesitate to come out openly with their praises of the Catholic schools.

The day is long passed when Catholics need adopt an apologetic attitude with regard to their schools. Results prove their efficiency. The proof of the falsity of the charges made against the Parochial School, charges of inefficiency, lack of patriotism, lack of thoroughness, and a disproportioned curriculum, may be seen in the fact that the graduates of the Catholic Schools are today occupying the highest places in the business and professional life of the nation, while the rank and file, who may not, perhaps, win distinction, yet hold their own with the product of any schools.

You spend from 5c to 10c for the secular paper every Sunday. Pay 2c for OUR SUNDAY VISITOR just as regularly, and read it after you do get it. You can read the whole paper in a half hour, and something will stick.

LATEST DATA ON ALL COUNTRIES

THE WORLD.
(Population About 1,730,000,000.)

THIS world is just 100 miles short of 25,000 miles in circumference. The continent of Asia leads all others in area; it is twice as large as North America. Africa is one-third larger than North America which, with 8,000,000 square miles is more than twice as large as Europe, and contains 1,150,000 square miles more than South America, which, in turn, is about the same area as the Polar regions. The Atlantic Ocean is twice as large as Asia; the Indian Ocean is about the same area as Asia; the Pacific Ocean is twice as large as the Atlantic Ocean. All the land in the world would not cover the area occupied by the Pacific Ocean. The highest mountain peak in the world is Mount Everest, in Asia, (29,004 ft.) but the ocean, off Mindanao, Ph. Is., is deeper by 3,000 ft. than Mt. Everet is high. The following is approximately the population of the several continents of the world: Asia 830,000,000; Africa 142,000,000; North America 145,000,000; South America 63,000,000; Oceania 64,000,000; Europe 484,000,000—a total of 1,730,000,000. The density of population ranges from 120 persons to the square mile in Europe, to 2.31 in Oceania. There are 840,000,000 whites; 717,000,000 yellows and browns; 25,000,000 reds and half-breeds.

There are about 400,000,000 Roman and Greek Catholics, and 170,000,000 Protestants; 3000,000,000, who practice Confucianism and Aaoism; 222,000,000 Mohammedanism; 211,000,000 Hinduism; 158,000,000 Animism; 138,000,000 Buddhism; 25,000,000 Shintoism; 13,000,000 Judaism. Other religions have 16,000,000. The most widely spoken language is Chinese; then English; then Spanish; then German; then French.

In the Catholic missions of the world there are at work (1922) 5,837 native missioners, 7933 foreign missioners, 5270 lay brothers, 21,320 nuns, 24,524 Catechists, 17,450 teachers—a total of 82,334 persons. There are nearly 2,000,000 pagans now under instruction in the Catholic faith.

A Symposium of Parochial School *Efficiency*

DURING the year we are constantly receiving clippings from all parts of the country telling of the achievements of the pupils in the Catholic schools and colleges. We present here a selection of these, taken almost at random from the file of the past year, our purpose being to give representative items geographically distributed. A perusal of this article ought to convince any fair minded person that our Catholic Schools are equal to the best secular institutions in the matter of secular studies. That these young people have, in addition to these educational advantages, the inestimable privilege of systematic instruction in religion, rounds out for them a real education for which they may be justly envied.

Sample Achievements of Our Catholic Colleges

NOTRE DAME PIONEER IN WIRELESS.

SOON after Marconi made his announcement to the world the professor of physics at Notre Dame, Jerome J. Green, after a series of experiments at the university, came to Chicago at the invitation of The Tribune.

"Aerials—the first ever seen in the middle west—were erected on what was then one of the city's tallest skyscrapers, Prof. Green, with a Tribune tug and accompanied by numerous members of The Tribune personnel, went out on the lake with the receiving apparatus.

"The experiment was successful and attracted much attention. Messages were sent back and forth, and even the comparatively primitive apparatus used proved very clearly the wide possibilities of the new instrument of science for practical uses."—Chicago Tribune.

ST. LOUIS UNIVERSITY GREETED AS PIONEER IN THE RADIO FIELD.

St. Louis, May 1.—St. Louis University, the pioneer in the distribution of news by radio, has received congratulations from Washington officials on the occasion of the first anniversary of the establishment of its daily weather forecast and market report, on April 26.

When St. Louis University took the lead in this field, no radio home sending apparatus could be bought, and the medium was an apparatus made by the physics department of the institution.

C. F. Marvin, Chief of the United States Weather Bureau sent the University the following message on the occasion of the anniversary of its service.

"It must be with great pride that the St. Louis University recognizes that it has been the pioneer in the establishment of a center for the dissemination of information by radio phone, which method, in the brief interval of the past year, has grown in popularity with unprecedented rapidity until the stations now are located in practically all parts of the country and are daily increasing in number.

"I hope you will accept my congratulations on the pioneer work done by your institution in this field and the very successful manner in which it has been carried forward. I feel confident we can look forward to a future full of important service to the public."

JESUIT COLLEGE WINS JOURNALISM CONTEST

Prairie du Chien, Wis., Dec. 20.—In a competition in which more than twenty colleges, including the University of Wisconsin, were represented, Campion College of this city, won first prize in the magazine section for the excellence of its institutional publication, Campion.

This is the second time that Campion College has taken first honors in this competition, which is conducted under the auspices of the Intercollegiate Press Association of Wisconsin Colleges. The prize is donated by the Medill McCormick and the Pulitzer Schools of Journalism. Judges from these schools and from the Schools of Journalism of Missouri State University and Columbia University made the award.

The prize for the best college newspaper in Wisconsin went to another Jesuit school—Marquette University, Milwaukee.

GEORGETOWN DEFEATS YALE AND PRINCETON IN PUBLIC DEBATE.

Washington, D. C., March 12.—Georgetown University's debating team scored decisive victories over Princeton and Yale in the intercollegiate debates held last week. These debates attracted great attention in the eastern university world.

On the question of "Resolved, That the Employers of the United States Should Abandon the Principle of the Open Shop," Georgetown took the negative against Princeton and the affirmative against Yale.

The definition of the open shop in the debate was that furnished by Harvard University, "a shop wherein labor unions are not recognized."

Washington, D. C., June 4.—Georgetown University will graduate the largest law class in the United States at its commencement exercises here June 12, when 350 young men will receive degrees—the largest law class in any institution.

And Others, Too Numerous To Mention.

"A pupil at Des Moines (Iowa) Catholic college is the winner in the essay contest put on by Uncle Sam in Des Moines schools. The subject of the essay was, 'What are the benefits of an enlistment in the United States Army?' "

Kansas City, Oct. 7.—The Silver cup for the Fraternity whose members had the best scholastic standing during the past semester at Kansas State Agricultural College was won by the Iota chapter of the Phi Kappa, the national Catholic fraternity.

Omaha, Neb.,—On report of American Medical Association for 1921 all the Catholic Medical Schools of the United States are listed in Class A.

We want to visit every Catholic home in America every week. We already reach 480,000 homes, besides being read by thousands of non-Catholics. Why not make it unanimous?

In The Nation's Capital.

MORE CATHOLIC WINNERS

Pupils in Catholic schools in the national capital fared well in a contest recently conducted by the Evening Star of that city. Catherine E. Everett, twelve years old, of St. Patrick's academy, received the $100 Junior Class grand prize. Elizabeth M. Peak, thirteen years old, was one of those receiving one of the Junior Class fourth prizes of $15. Misses Agnes Blakeney, eighteen years old, and Thelma Meehan, seventeen years old, each received prizes of $5 as sixth awards in the Senior Class. Mabel M. Trice and Joseph E. Genoe each received $5 as sixth awards in the Junior Class.

CATHOLIC GIRL WINS EVERY PRIZE IN BIG CONTEST.

Washington, D. C., April 17—Competing with several thousand students in public and private schools in the National Capital, Miss Margaret Katherine Beilman, a pupil of Notre Dame parochial school of Washington, has won first prize for the District of Columbia in the War Department's contest for the best essay on "The Benefits of Enlistment in the United States Army." Miss Beilman is the winner also of the third prize in the Baltimore recruiting district, which embraces Maryland, Delaware and the District of Columbia, and in which many thousands of youths in hundreds of schools were her competitors.

Ohio Is Not Backward.

CATHOLIC SCHOOLS OF CLEVELAND WIN FIRST TWO MUSIC PRIZES.

Cleveland, April 2.—The Catholic schools of Cleveland scored another point over the public schools when the first and second prizes in the annual music memory contest, as conducted by the Cleveland Orchestra, went to Catholic schools. The first prize was won by a team representing Lourdes Academy, 3007 Franklin avenue, while girls from the music classes of the Catholic Girl's High School, 1029 Superior avenue, took second prize.

Brooklyn (N. Y.) Thrifters.

ST ANTHONY'S SCHOOL GIRL DEFEATS 500 CONTESTANTS IN ESSAY CONTEST.

Another instance of the remarkable efficiency of Catholic education was given last week when Mary Ellen Hallinan, a pupil of St. Anthony's School, won the first prize in the essay contest on the subject "Why I Should Save Money." The contest, conducted under the auspices of the Greenpoint Savings Bank, was open to the pupils of the Catholic and Public Schools. Over 500 essays were submitted to the judges. Of the seven other prizes, four were won by pupils of Catholic schools and of those receiving honorable mention, six of the nine were Catholic school pupils.—Brooklyn Tablet, May 13, 1922.

Do Catholic Schools Teach Patriotism?

WIN 13 OUT OF 25.

The Daily News of New York, last Sunday announced the winners of the twenty-five $50 prizes in the George Washington Essay contest. Thirteen of the winners paying the best tribute to the father of the country are pupils of Catholic schools.

The first prize, $1,000, in the contest, and the second, $500, were also won by pupils in Catholic schools.

CATHOLIC SCHOOLS OF BROOKLYN WIN 96 OUT OF 204 PRIZES.

Last Friday Mayor Hylan presented gold, silver and bronze medals to 204 public and Catholic school children for excellence in essays on fire prevention. Of the 204 medals awarded 96 were won by Catholic school children of Brooklyn.

In Michigan.

CODY PAYS TRIBUTE TO PARISH SCHOOLS.

Frank Cody, superintendent of Detroit public schools, Monday paid tribute to the effort parochial schools of the city are making to have their courses conform with those prescribed for public schools.

Referring to the Wayne county educational system, with headquarters in the county building, as a "clearing house for school work planning," Mr. Cody said parochial schools were to be congratulated for the manner in which they have co-operated with this organization during the year it has been in existence.

"After all," said the superintendent "the aim of public and parochial schools is the same—the training of American citizens."

Speaking of Detroit's school-building program for the immediate future Mr. Cody said it provided for an expenditure of $18,000,000 in additions and new schools. Emphasizing the need for this outlay, he explained, was the fact that 20,000 children in Detroit now are attending part-time sessions.—Detroit Free Press.

Montana Orators.

ST. CHARLES COLLEGE STUDENT WINS STATE CONTEST

Helena, April 30, 1922.—Last week a state oratorical contest, embracing all the colleges of Montana, with the university, was held in Helena. Student winners in the several institutions met in final competition for the state championship. First honors were awarded to William Basil O'Leary, a student in St. Charles College, Helena. His subject was: "Federal Empire." The judges, all non-Catholics, were Bishop Faber, Episcopal. Judge Ayers of the Supreme Court and Attorney Brown, one of the most distinguished members of the Montana bar.

Spelling in Minnesota.

CATHOLIC PUPILS WIN.

Miss Vera Riley, student in St. Joseph's academy, won first prize in the high school division of the ninth annual Ramsey county, (Minnesota) spelling contest conducted in Mechanic Arts high school last Saturday.

The American flag offered by the Daily News to the high school whose pupils made the highest averages, was won by St. Joseph's academy with an average of 93.5. Mechanic Arts high school pupils made the second highest score, 87.8.

Walter Hobelsberger, a 12-year-old pupil of St. Agnes' school, took first honors in the grade school division. Four tests were necessary to determine second place in the grade school division. Martha Klotz, pupil at Assumption school, finally won from Eugene W. Weber, North St. Paul, of St. Peter's school. These two children each received a grade of 96 per cent in the first test.

Winners' Marks Perfect.

Winners of first place in both divisions came through with a perfect mark in the first test. Eugene Weber took third in the elementary school division; Charles Kneissel, a pupil of St. Agnes' school, fourth, and Elmer Pothen, a pupil of St. Vincent's school fifth.

More than 100 high school students and more than 200 grade pupils took part in the contest.

Illinois.

CHAMPION SPELLERS.

Two hundred pupils from fifteen schools were represented in a spelling bee held in the Cicero school Saturday. Thirteen of the schools were public and two parochial, the winners all being from the latter.—Chicago Tribune, Mar. 20, 1922.

Real Maryland Patriots.

WINNERS ANNOUNCED IN ESSAY CONTEST.

Kirk Straub, La Salle Institute; Sarah Coulehan, St. Patrick's School, and Barbara Schilling, Junior High School, were the first, second and third prize winners in the Treasury Savings Certificate essay contest, conducted by Postmaster P. G. Cowden which closed Monday night. Rita O'Connor, St. Patrick's School, George Manley, La Salle Institute, and Joseph Clancy, 6 Crawford street, were awarded fourth, fifth and sixth prizes.

Over one hundred papers were submitted, and several of the papers were of such close merit that it was difficult to make the awards.

Colorado.

WINS OVER 500.

A prize of ten dollars was recently offered by a prominent firm of Grand Junction, Colo., to the pupils of the seventh and eighth grades of the schools for letter writing. Over 500 letters were received by the firm, A. P. Wadsworth & Son, which offered the prize.

The judges unanimously voted the

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Our Country's Great Debt to the Catholic Schools

R. H. Smith, S. M.

OUR Catholic schools are essential, not only to the propagation and glory of the Church, but also to the welfare and prosperity of our beloved country. I shall sketch their mutual dependence, the debt which each owes to the other. Standing out conspicuously among the nations of the world today rises the distinctive nationality of our glorious Republic. Its greatness does not depend on material triumphs but on something higher and nobler. The glory of America is that it is the home of freedom. Ours is a nation built upon the recognition of the fundamental rights of man to their fullest extent. It rests on the broad foundation of popular rights and individual liberty. That liberty we hold dearer than our own lives. It is the true source of all our prosperity. It is the cornerstone of American civilization. On it depend our existence as a free people and our destiny as a great nation. It is to the principles which the founders made the basis of the government of our Republic that we owe the marvelous progress the Church has made in this country.

Catholics rejoice in the independence which is ours by the guarantee of our Constitution. Perfect liberty of action, unhampered by Government alliance or State support, is more favorable to the progress of the Church than the most powerful despotism in her behalf. It was due to this Constitutional freedom also that the Church has been able to accomplish such splendid results in the important work of Catholic education. In spite of the obstacles and difficulties of all kinds, in spite of the heavy financial burden imposed on parents by payment of the double tax, Catholic education in this country has grown and expanded until we have today a system so complete and successful that it challenges the wonder and admiration of every thinking man of the day. And all this would have been impossible without the principle of freedom of education guaranteed by the Constitution and handed down as one of the essentials of our civilization and a condition of our national greatness. We thankfully acknowledge the debt our Catholic schools owe to our country. But they have rendered in return transcendent services. They are nurseries of the purest patriotism; they stand a strong bulwark against the evils that are threatening the nation; and they are, after the Church itself, the surest hope of the perpetuity of the Republic and of the maintenance of its free institutions.

Church Teaches Liberty.

The rights and liberties on which our Constitution is based have long been embodied in the teachings of the Church and have often formed the basis of her actions. The ideals, morals and laws which have molded our civilization are the heritage of the Catholic Church. Catholic patriotism is written on every page of our country's history. The one sentiment that animates the breast of every Catholic citizen of this land is devotion to the Government, the Constitution, and the Flag. That is the patriotism that is taught in our Catholic schools, and of its sincerity our schools are now giving the strongest practical proof. In this hour of our country's supreme trial, there stands forth conspicuously the splendid devotion of the sons of our Catholic schools. Thirty-five per cent at least of the army and navy are Catholics. The blood of our Catholic boys has already generously bedewed the fields of heroic France, and millions more stand ready and eager to take their places under the Stars and Stripes, and if need be in its honor and defense to lay down their lives.

Makes Republic Stronger.

In our schools is found also all that makes for the strength and the

(Continued on page four)

A dozen people will write us this week for information that appeared in the paper two or three weeks ago. The paper you do not read may be the one which would be most helpful. Read every one of them.

Attitude of the Catholic Church Toward Education

By Rt. Rev. Thomas J. Shahan, D. D.
Rector of the Catholic University

MANY evils of our modern life are due to the wretched philosophy of materialism, which takes account of the present only, and makes human happiness consistent in riches and pleasure. For over a century it has dominated most non-Catholic schools. Its fatal results cry aloud from all the new battlefields of Europe. Catholicism has been for all this period one long protest against the tenets of materialism and its deadly spirit in education, laws, conduct, literature, art, music, the drama, and in every expression of human life. Through her schools mainly the Church has been able to combat this low and mean philosophy of life and to raise up in every nation a generation of men and women who shape their lives by the strong spiritual temper of the Gospel, by the teaching of Holy Church, and by the example of her saints. In this respect, the teaching of our Catholic schools has been justified by the collapse of good government, threatened or actual, over vast areas, and by the ever-growing demand for a complete distribution of this world's goods to multitudes who no longer believe in another world or in any reward or sanction beyond the present.

Those who sow the wind must expect to reap the tempest. We are only now gathering the consequences of a century of unintelligent and soulless materialism in the growing annals of divorce, suicide, juvenile crime; in the prevalence of violence, thievery, murder; in the decay of courtesy and good manners, in open gross selfishness, in lack of principle and moral stamina, and in other unpleasing facts of public and private life.

Life and conduct are normally based upon our beliefs, particularly our attitude toward God and the other world. **It is to the Catholic school in these days that we owe in great measure the retention of our belief in God and the soul, in immortality and judgment.** Our correct sense of vir-

(Continued on page four)

To paraphrase a famous line of poetry: Not what we read, but what we share is what counts in spreading the knowledge of Catholic truth.

Educating the Ideal Man Should be Aim of Education

By Rev. Ernest Hull, S. J.,
(Editor of the Bombay Examiner)

THERE is no greater calumny possible than to charge Christian education with being narrow in its scope, or calculated to cramp the faculties or stulify the mind, or to discourage a healthy, manly self-reliance and initiative. I do not mean to deny that some Christian educationalists may be dominated by narrow views and crippling methods; and where these exist, the credit of good intentions does not prevent us from passing a severe censure against them, and repudiating them as grievously mistaken. The stress laid on faith, piety and whatever comes under the head of religiousness, indicates the vital importance attached to this department; but it does not in any way denote a contempt or neglect of all-round development. Subordinating the natural to the supernatural, or the temporal to the eternal, does not mean sacrificing the one to the other; for according to our principals it is the whole man, and not some particular part of him, which is the proper and adequate subject of our training.

It is the power of every one to be a Christian and a gentleman, for these two qualities depend solely on a proper disposition of soul ultimately reducible to the free exercise of the will. On the other hand, physical mental and practical talents rest for the most part on causes which are not under our control—that is to say, primarily on the initial stock-in trade of abilities with which nature has endowed the individual; and secondarily on the capability of these initial capabilities to develop under the influence of training.

It is not my intention to take up the ungracious task of railing against existing systems of education in general or in particular. It is so easy to stand by and criticize while others are trying their best; but as soon as one's back is bent to the task of improvement matters begin to take a totally different shape. Besides, all thoughtful laborers in the field of education are gradually realizing the imperfection of the systems under which they work, and are only too anxious to better them as soon as they can see the way how. Nevertheless, there need be no captiousness in pointing out, for the benefit of those who have not so far realized them, certain prevailing faults which, however inevitable, are so radical that they amount to little less than turning the whole order of things up-side-down, and putting the head where the tail should be.

Where Secular Education Fails

In the first place, all secular education exclusively such misses out what from the Christian point of view is the most essential element of sound training. By excluding religion it puts aside all concern with the relation of man to his Creator, his first beginning and his final end, and therefore the one factor which has the strong-

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Where else can you get so much good solid reading at so small a price as in OUR SUNDAY VISITOR?

Children's School and Playground

CALENDAR FOR THIS WEEK
(N. C. W. C. Service)

Sunday, June 18—Sts. Marcus and Marcellianus, martyrs, were twin brothers who were martyred during the persecutions under the Emperor Diocletian.

Monday, June 19—St. Juliana Falconieri was born in 1270. She received the habit of the Servants of Mary from the hands of St. Philip Benizi. She died in 1340 after a lingering and painful illness.

Tuesday, June 20—St. Silverius, Pope and martyr was chosen Pope on the death of St. Agapetas.

Wednesday, June 21—St. Aloysius Gonzaga at the age of nine years made a vow of perpetual virginity and by special grace was ever exempted from temptations against purity. He joined the Society of Jesus.

Thursday, June 22—St. Paulinus of Nola gave himself in exchange for the son of a poor widow who had been carried off as a slave by the Vandal King. The Saint died in 431.

Friday, June 23—St. Ethelreda, Abbess, came from a saintly family, her mother and three sisters being counted among the saints. She retired from the court of her husband and founded a monastery at Ely. She died in 679.

Saturday, June 24—St. John the Baptist was honored by being selected to prepare the way for Christ. The Saint was cast into the prison of Machaerus by Herod, whose sins St. John had rebuked, and later was beheaded.

LEARN THE ANSWERS.

What does the word "Eucharist" mean? What language is it?

When was the Feast of the Sacred Heart given to the Church?

What other feast of St. John Baptist does the Church observe?

HOW TO MAKE THEM.
A Few Helpful Construction Hints For the Beginner.

By H. Winfield Secor, E. E.

Associate Member American Institute of Electrical Engineers and Institute of Radio Engineers. Associate Editor of Science and Invention.

The following is the first of a series of seven articles on radio construction by Mr. Secor which will be published in this paper.

—Editor's Note.

VARIABLE CONDENSERS.

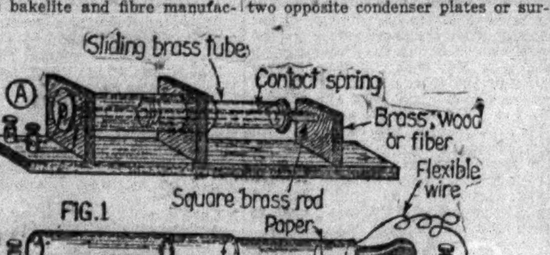
With the great boom in radio occasioned by the opening of the large number of broadcasting stations thruout the country, interest in constructing one's own instruments for receiving these radio concerts, news items and agricultural reports has risen to a high degree.

Among the cardinal points to remember in building radio apparatus of any type, is the fact that among all its features, insulation is perhaps the foremost. In other words, instead of using ordinary wood, excepting when it is very dry or, better still, boiled in paraffin or bees' wax, you will always find that it pays to use a better insulation, such as vulcanized fibre stock hard rubber or bakelite.

In passing, it is interesting to note that the bakelite and fibre manufacturers have recently brought out new ideas in this material so extensively used for switchboards and panels on radio cabinets; one of the new materials is a fibre sheet faced on either surface with a thin veneer of bakelite; a second innovation is a bakelite sheet having a fine copper screen molded into it. This forms a protective shield, especially when connected to a ground wire, so that capacity effects caused by the proximity of the hand or the body to audion amplifiers, especially those of the two and three-stage type, will be eliminated. When switch and condenser shafts are passed thru holes in this form of panel material, the holes should be drilled considerably larger than the shafts, and then bushed with a fibre or other insulating tube.

Variable Condenser.

The illustration in Fig 1 shows two forms of easily made variable condensers which those building their own apparatus can construct with very little trouble and expense. The two opposite condenser plates or surfaces are formed of two pieces of brass or other metal tube (the kind of material having nothing to do with the electrical capacity), the inner sliding tube being preferably about 1-16 in. smaller in outside diameter than the inside diameter of the stationary or larger tube. These tubes can be of any thickness without changing the electrical capacity, the only requisite being that the tube should be thick enough to hold its shape firmly, in order that the two tubes shall not touch when one is slid within the other.



The variable condenser shown at Fig. 1, A, has been manufactured for a great many years by several radio companies. It is not quite as handy as the rotary variable condenser, as the hand has to move a little farther back and forth in tuning with it, but is by far the simplest to build and possesses a good degree of accuracy once it has been assembled.

The inner tube can be prevented from touching the outer tube and thus short-circuiting the instrument, by placing an end washer of fibre, bakelite or wood at the inner end of the movable tube, the outside diameter of this washer or disc being a shape of the stationary tube. In some cases a piece of paper or oiled linen, silk, etc., is shellaced around the inner tube to serve the purpose of preventing the two from touching. This is the case in the design of the extremely simple variable condenser shown at Fig. 1, B.

The inner tube is fitted with a wood or other handle, and is then covered with two or three layers of paper glued or shellaced in place, so that the tube will slide nicely in and out of the stationary tube. One end of the stationary, brass or other metal is cut as shown, then flattened, so that a binding post can be passed thru it and into a wooden base. A second binding post terminal connects with a piece of flexible wire, such as lamp cord, the free end of which is soldered to the movable metal tube.

The writer has used a condenser of the type shown at Fig. 1, A, very successfully across the tickler winding in an audion receiving circuit, where the capacity specified was .0005 M. F. The size of the brass tubes and the spacing between them in this case was as follows The outside tube had an inner diameter of 2 in, while the outer diameter of the moving tube was slightly more than 1 7-8 in. The length of each tube was 6 in. The moving tube may slide a round, or preferably a square brass rod, a spring brush serving to make positive contact between the moving tube and the slide rod. For audion circuits, however, it is preferable to have a flexible lead-in wire soldered to the moving brass tube, as all the connections in amplifier circuits should be very positive and in fact soldered, if you are to be certain that all noises are to be reduced to a minimum; it is very difficult sometimes to locate loose or microphonic contacts, which may be causing the trouble. The writer has repeatedly found them only after going over the connections several times and in the most unexpected places, especially where several wires are fastened on one binding post, the inner wire in one case being the guilty one.

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THE NEED OF FRESH AIR

No matter how busy you are or how well you feel, never spend an entire day, unless it is stormy, without going outside. No one can do steady work successfully without a daily bit of outdoor exercise, and if you do not find it convenient to take your constitutional during the day bundle up if it is chilly and go out for a brisk walk in the evening. Daytime air is better than night air, but night air is better than no outdoor air at all.

Don't forget to do as much of your housework as you possibly can in the open air. The housewife who is exercising will not catch cold with the windows open. Fresh cold air will not be half so harmful when sweeping as the dust that your broom raises from your rugs or carpet. Never make up your mind that it is cold outside just because it looks that way or because at 6 o'clock in the morning when you stuck your head outdoors to draw in the milk and the newspaper the air felt cold. It may be that the midday sun makes it mild.

It is an excellent plan for the housewife to have a steamer chair placed on a sunshiny porch, where she may lie bundled up in steamer rugs in the sunshine for possibly a half-hour's rest during the middle of the day.

QUITE SO

A suburbanite wanted to know how he could set his rooster an hour ahead, whereupon a helpful friend advised him to exchange it for a hen, as it was easier to set a hen.—**Boston Transcript.**

GOING UP

She—"You used to say that Mary was such a sweet, pensive little girl."

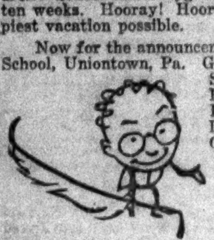
He—"Well, she soon got over that; you might say that she became expensive."—**The Pitt Panther.**

PRIZES FOR THE MAY CONTEST.

WELL, WELL, dear Nephews and Nieces:

I guess you are all terribly busy getting ready for the close of school; or else you think that your Uncle Michael has gone on his vacation already! But I understand perfectly why so few Essays came in for this last Contest of the season. Only about two hundred! That's just a nibble for your Uncle Michael! Of course, on account of the subject, "How shall I spend my vacation" the essays were all of a very personal character, which made them very interesting to me to read, because they made me feel almost as if I knew you. But I'm not going to print any of them this time, partly because they are so personal, and partly because I have so many interesting things planned for the Children's School and Playground. It will be PLAYGROUND for the next ten weeks. Hooray! Hooray! And I surely wish you all the very happiest vacation possible.

Now for the announcement. BOY'S PRIZE, Arthur Miller, St. John's School, Uniontown, Pa. GIRL'S PRIZE, Marie McCarthy, St. Aloysius School, Pottstown, Pa. SPECIAL SCHOOL PRIZE, St. Anthony's School, Atkinson, Ill. HONORABLE MENTION, Raymond Stark, Louisville, Ky.; Mildred Hickey, Scottdale, Pa. COMMENDATION Jessie Stumb, Creston, Pa.



Affectionately yours,

Uncle Michael

Father Smith Instructs Jackson in the Catholic Religion

(Continued from Page One)

MR. J. Yes, Father; for how could such a one claim Christ as its Founder?

FATHER S. That's right. And you would give no hearing to a church, which points to Mr. or Rev. So and So as its founder?

MR. J. No, Father; for how could anyone but God establish a church which would lead to Heaven? If Heaven belongs to God, only a God could offer it to man on any terms.

FATHER S. Good. I might promise you the court house in this town on certain conditions laid down by me, and no matter how well you fulfilled such conditions, you would never get the reward promised, since "no one can give what is not his own." I presume you would also pass by a church, whose teachers do not agree among themselves on every point of belief?

MR. J. Yes, Father; because if they received their teaching from a divine Church, from the same source, they would have to agree.

FATHER S. Then, you would have to eliminate from your consideration all churches but one.

MR. J. Surely; even if Christ never stated that His Church would be one and the same for everybody, everywhere, at all times; because I could not conceive of God establishing two or three churches.

FATHER S. You have not yet read the Bible sufficiently to quote any passages, which tell that the Church should be one?

MR. J. No, Father; but I remember the substance of a few texts which you have already quoted: Christ spoke of *The Church* and of building *My* Church, not churches. Then, didn't He say there would be *one* fold and *one* shepherd?

FATHER S. Yes; and the Apostle affirms that as there is only one Lord, there could be only *one* faith, and one baptism (Eph. IV, 5). Jesus declared that "a house divided against itself cannot stand" (Matt VII, 25). Christ prayed that all His followers "*might be one* as He and the Father are One" (John, XVII, 11). Non-Catholics might argue that the men who were the founders of other churches were moved by God to do so, but St. Paul says that "even if an angel from Heaven" made such a pretension, he should not be listened to (Gal. I, 7); "He that is not with Me is against Me."

MR. J. Oh, you need not go farther. To me nothing is more plain than that Almighty God would want no division among His children. There is such harmony in all the lesser works of God, and He surely would want it in His human family, when there is question of knowing and serving Him.

FATHER S. Well now, Mr. Jackson, outside the Catholic Church, there is no united Christianity. In our own country alone, according to the Government census of 1916, there are 200 denominations among which the 24,000,000 Protestants are divided, and they differ woefully. Only in very few points could they agree to teach the same. Each of the larger denominations is rent by many divisions, so that separately any one of them has a very limited membership here, and only a few followers in other nations. Contrasted with them is the Catholic Church, which has at least 270,000,000 members and is represented everywhere on earth. Its followers are many in all civilized countries, and tho differing in race, color, language, habits, etc., are "one fold under one shepherd."

MR. J. It is strange that this marvelous oneness of Catholics in belief and the lack of it among non-Catholic religions is not considered by learned Protestants, for it is surely the plainest argument in favor of the Catholic and against the other churches.

FATHER S. It is; but they fail to see its force, because of their erroneous conception of what God's Church was to be. Students of history are aware that for centuries the Catholic Church was the only Christian Church on earth, and that the oldest Protestant church is less than 400 years old. The word "Protestant" was coined in the sixteenth century.

MR. J. This ought to be another telling argument; because if the Catholic was the first Church, it must have been the one Christ established. And a church that had no existence for a thousand years or more after the Apostles could not be the same church that the Apostles propagated.

FATHER S. You will make a good defender of the Church you are embracing, Mr. Jackson. But what would you answer a zealous Protestant who should contend that, whilst the Catholic Church was once the true Church, it fell into error and became quite corrupt, and men like Luther, Calvin and Henry VIII, left it, to re-establish the pure Christianity of the first centuries?

MR. J. I would say that either Christ or these men are deceivers, for Christ declared that He would be with His Church all days, and that the Spirit of Truth would keep it in truth. If Christ was God, He must keep His promise to preserve His Church from error. In fact, I know He would, even if He made no such promise.

FATHER S. Good answer.

MR. J. Then I would ask if those men they speak of, Luther, Calvin, Henry VIII, etc., agreed among themselves. If they did not, who was the true teacher? And since you say that other denominations are constantly changing and subdividing, they surely need a reform to make them what the parent body originally was.

FATHER S. Very good. There never could be a reformation of the Creed of the Church. An individual might fall into error, even a bishop, or a number of bishops, but not the Church as a Church. Granting that people's lives needed reforming, it would not be an argument against the divinity of the religion which they professed. Even the successors of the Apostles could break the Ten Commandments, but to believe that they as a body could teach error would be to lose all faith in God, to discredit the promises of Jesus, to blaspheme the Holy Ghost, Who was sent by Christ to protect the Church from falling into error.

MR. J. I have been wondering how the Church speaks her mind, settles disputes, defends herself; I know that you regard the Pope as a kind of Head, but have not been told what his real position is.

FATHER S. Oh! I believe I forgot to tell you that the twelve Apostles constituted the primitive teaching body of the Church, which, of course, had to have a "head," a spokesman, and Christ chose St. Peter for that. Today the one whom we call Pope holds the same place among the bishops as St. Peter did among the Apostles. His office is not merely honorary, but he is in a peculiar manner Christ's vicar or representative. It is true that Christ is the real "Head of the body, the Church"; but this Church being a visible organization, must have a visible head, through which to speak audibly and with authority. St Peter was appointed to that office in his day, and was recognized as the head by the other Apostles. So today, the bishop of Rome, his successor, must fill the same place. (The Latin word for Pope is "Papa," or father. Hence despite the fact that our non-Catholic friends do not like the term "Pope," they call their own fathers "popes" every time they address them "papa.") And since the Church is infallible when she teaches all her children what they must do or believe to be saved, so must the Church's spokesman be. I feel that we had better reserve for our next instruction the lesson on "Infallibility," since it is an important one.

(To be continued)

Demand for Accurate American History Growing Wider

(Continued from Page One)

great and badly needed educational reform. Of course the motives of the Knights of Columbus in interesting themselves in this matter have been grossly misunderstood and criticised. The fact that they have set aside a large sum of money for prizes offered to historical students, non-Catholic as well as Catholic, to be awarded by a committee of non-Catholic educators, is taken by the enemies of the Church to mean that the Knights desire to rewrite American History to the advantage of the Catholic Church. Anti-Catholic writers on this point appear to be ignorant of the fact that non-Catholic leaders are complaining bitterly that our History has been perverted and falsified by prejudiced or venal historians in regard to many important facts. That impartial writers, making use of original documents for the compilation of a really accurate History of the United States will undoubtedly uncover facts regarding the loyalty and patriotism of Catholics from the beginning of our history down to the present day, is reason enough for the antis to asperse false motives to those, whose only interest in this question is that the truth should be fully known and ignorant prejudices removed from the mind of the general public. This is not the place to go into the question regarding pro-British propaganda in American text books. But it may be well to point out that the various writers who have discussed the problem in the "Hearst newspapers" can hardly be accused of being either pro-Catholic or anti-American.

The Society of the SONS OF THE AMERICAN REVOLUTION recently went on record in favor of this demand that the textbooks of American History be made truly American. The President of the United States approved of their stand (see Boston Sunday Advertiser, May 28, 1922). There has been no cry raised against their patriotic efforts to bring the true facts of American History to the knowledge of future generations. They are not suspected of ulterior motives in the work they have set themselves to do. The fair minded man will credit the Knights of Columbus with equally disinterested and patriotic motives, and so much the more when he understands the fair and unbiased method which the Knights are using in order that the historians of the country may be free and untrammelled in their competition for the prizes which the Knights have offered for historical manuscripts.

The honest student of History desires nothing but facts. Much water has run under the bridges of the world since 1776 and the old animosities must be vigorously fanned if they are to endure. No one wants them to endure. But the happy fact that they are dying or dead does not mean that History should be silent about their ever having existed. Propagandists may be afraid of facts. But neither honest and accurate historians, nor honest and patriotic students of history, need fear the straightforward narration of all the facts which go to make up the history of our Nation and people.

Some Practical Reflections on Current Religious Thought

(Continued from Page One)

Church founded by Christ. The writers and theologians of the time of Henry, Edward and Elizabeth claimed vociferously that this was precisely what took place. Under Henry the Papacy was repudiated. Under Edward the formularies of Catholic Liturgy were repudiated. Under Elizabeth practically the whole body of Catholic theology was repudiated. At the end of these three reigns England was Protestant both officially and actually. And, the Church of England continued to be Protestant till the Oxford Movement and is still officially Protestant.

It is impossible, of course, to go into detail in a short summary like this. Actually it matters but little whether Henry VIII or King John "founded" the Church of England. Inasmuch as Henry forced the schism, and under him the break with Rome became an historical fact, which even Anglicans are not concerned to deny, it is not too much to say that he was the author or founder or instigator of a religious body which had not hitherto existed in England under any name or title. But the "High Church" Episcopalian effort to confuse the issue regarding this historical point is simply throwing dust in the air to cover the far more important point that the Anglican Church is now, today, in this present time, officially and actually Protestant. Her official formularies say that she is. If so, when did she begin to be Protestant? She was certainly Catholic, and most emphatically Roman Catholic, up to some time during the reign of Henry VIII. She undoubtedly was not Roman Catholic at the end of his reign. By the time of Elizabeth she was officially Protestant and Reformed, and she is so today. The restorative work of "Bloody Mary" was effectually undone by her successors. Henry is unquestionably the beginner of the change. But whether he, or Edward or Elizabeth or, as some would have it, King John, was the "founder" of the Church of England, is merely an interesting historical point. The real issue of importance is whether the Church in England did or did not sever itself from the unity of the Catholic Church during the sixteenth century. And upon this point both the contemporary Popes and Catholic historians, and the English Bishops and historians are solidly at one in saying that she did so sever herself from the Catholic Church. The attempt of present day High Churchmen to establish a nexus between themselves and the pre-Reformation Church in England is some hundreds of years too late.

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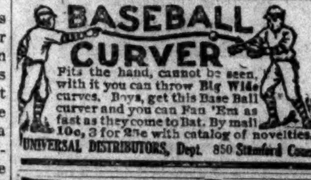
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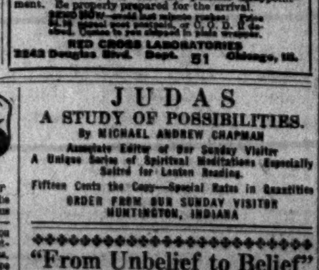
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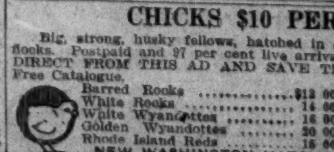
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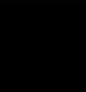


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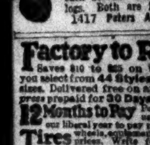
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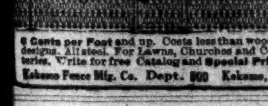
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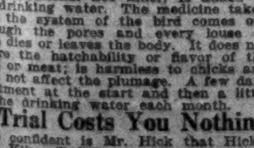
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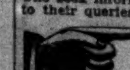
Hick's Lice Kill, which is the name of this sensational lice killer, is added to the drinking water. The medicine taken into the system of the bird comes out through the pores and every louse or mite dies or leaves the body. It does not injure the hatchability or flavor of the eggs or meat; is harmless to chicks and does not affect the plumage. A few days treatment at the start and then a little in the drinking water each month.

A Trial Costs You Nothing

So confident is Mr. Hick that Hick's Lice Kill will kill every louse or mite, that he is making a special guaranteed offer of two regular full sized, double strength, $1.00 bottles and a regular $1.00 package of Hick's Egg-Lay Tablets all for $1.00. Use one bottle yourself and sell the other at one dollar, thus getting your own free. Send $1.00 today (currency, money order, check, etc.) to Chas. M. Hick & Co., Dept. 1145, 1019 S. Wabash Ave., Chicago, Ill. If you prefer, send no money, just your name and address, and pay postman $1.00 and postage on delivery. If after two weeks trial you are not absolutely satisfied, write Mr. Hick and your money will be refunded.

Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.



Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

In a discussion recently held with a neighbor, the latter said that the Jews did not know they were crucifying Christ. Is this true.?

Our Saviour said "Father forgive them for they know not what they do." They failed to recognize Christ as the Messiah, the long expected of nations, the Saviour of mankind. When they brought Him before Pilate, they accused Him of blaspheming because they said He had made Himself like unto God. Their failure to recognize Christ as the fulfillment of God's promises to Adam, though difficult to understand is explainable when we recall that they were expecting a military leader, one who was to liberate the Chosen People from the military yoke of Rome and that common people were deceived by their proud, arrogant leaders, the Scribes and Pharisees. These self-styled leaders hated our Saviour. They lost no opportunity to embarass Him. They were jealous of His power over the people; His miracles angered them. How many crimes, crying to Heaven for vengeance, have been committed because of pride and ignorance.

Is the book entitled "The Imitation of Christ" by Thomas A. Kempis a Catholic book?

It is indeed. It was first issued in 1418 though anonymously. It was received most enthusiastically and sometimes ascribed to St. Bernard, St. Bonaventure, Pope Innocent III and others. Later Thomas a Kempis published the four books of the Imitation with other works. The imitation is a book of sublimest sentiment and should be read and re-read by the devout followers of Christ.

Is the recitation of the Divine Office optional or obligatory for secular priests?

It is a strict obligation which the young man assumes when he receives the Order of the subdeaconate. He may not omit, under pain of serious sin, unless excused by illness or other weighty cause. The secular priest need not recite the Divine Office in choir (that is in company with other priests) because his duties and oftentimes the fact of his being alone preclude such a possibility.

My friend, a Mason, claims St. John the Baptist and St. John the Evangelist were Masons. How can I answer?

The best historians, among them several Masonic authors agree that many statements are made concerning the origin of Masonry that are wholly without foundation. Mackey says: "The historical portion of old records, as written by Anderson Preston, Smith, Colcott, and other writers of that generation was little more than a collection of fables, so absurd as to excite the laughter of every reader. Anderson's "Constitutions of Free Masons" written in the first quarter of the Eighteenth century, leaves the impression that God the Great Architect, founded Freemasonry, while Adam, the Patriarchs, the Kings and philosophers of ancient times were Masons. The foregoing is a sample of the many laughable attempts to render Masonry centuries old, and easily explains the extravagant claim about the two St. Johns. Masonry as it is known today, began with the forming of the Grand Lodge of England June 24th, 1717 and our two well-beloved saints John the Baptist and John the Evangelist had long since passed to their eternal reward.

When the three Apostles witnessed the Transfiguration of Christ on Mt. Thabor, they fell on their faces because they could not bear to look at the Savior. How then can the Saints enjoy the vision of God in Heaven?

They receive the gift called "The Light of Glory" which prepares and, as it were, elevates the soul of the Saint to enable him to see God face to face.

Was the first Bible written before or after the death of Christ?

The contents of the Bible were definitely and authoritatively determined by the Church toward the end of the fourth centurn. The books of the Old Testament were written before the Saviour's death and those of the New cover a period of about sixty years of the first century, the last book, the Apocalypse by St. John, having been written about the year 100 A.D.

Are frogs legs considered flesh meat?

No.

Through reading Our Sunday Visitor I have often seen the advertisement by Extension Magazine offering free to its subscribers the silver medallion of St. Christopher. This medallion, as advertised, will, if attached to one's automobile, protect the owner from accidents and harm. Is it true that the Catholic people are taught this superstition? I consider this no more than commercializing religion, and that such a belief is no more than worshipping idols and images.

If you will read the advertisement carefully you will note that the claim is prefaced by the words "it is said." It were superstition and a sin to believe that protection from physical harm will infallibly result from the carrying of such a medal. It is quite true, however, that Catholics invoke the protection of St. Christopher, and piously believe that his prayers will preserve them from accidents. Why shouldn't they? St. Christopher is in Heaven and appreciates the confidence placed in him. The Catholic Church certainly teaches that the prayers and protection of the saints may be invoked, and, be it said, the Catholic Church believes in the power of prayer, and that God answers prayer and gives protection against dangers and adversities to those who seek His divine assistance either directly or through the intercession of the saints. If this be superstition make the most of it. The manufacture and sale of "religious objects" is no more "commercializing religion" than the manufacture and sale of Bibles, and the respect which Catholics render to such objects is no more idolatry than the reverence shown by all good Christians to the volume of Holy Scripture. We advise our correspondent to look up the definitions of the words "worship" and "idol" in any standard dictionary.

E. C. M. The feast of St. Peter Gonzales is kept April 15. So far as we have been able to ascertain there is no St. Alma. The name means Mild or Pure. Possibly the name Gesine is a corruption of Genesius, a Saint whose feast is kept August 26.

A Debater. It is not a sin.

NEW GAS BURNER—FREE TRIAL MAKES GAS IN ANY STOVE

Beats City Gas for Cooking and Baking.

Every reader of this paper will be interested in the remarkable invention of a new Burner, which works in any coal or wood stove. This wonderful new Kerosene Burner is not like any you have ever seen advertised. It is so constructed that all clogging and carbonizing is entirely eliminated, making a perfect Kerosene Burner. The special materials used make this wonderful invention last several times the life of any other burner. This wonderful, yet simple and inexpensive invention gives one of the hottest and quickest fires known and is controlled by a simple valve, which makes it ideal for Summer cooking and baking. It will heat stove and oven in one-half the time and does away with all the dirt, ashes and drudgery of using coal or wood and is absolutely safe. It can be put into the fire-box of any range or cook stove in a few minutes. Makes its own gas from common kerosene. The manufacturers, The Acorn Brass Mfg. Co., Dept. B, 3326 W. Lake St., Chicago, Ill., are so proud of their achievement that they offer to send this remarkable invention to every reader of this paper on ten days free trial. Agents wanted. Write them today for full details.—Adv.

An opportunity presents itself for a young lady who wishes to do a good Christian work during vacation. A summer school for poor Catholic children at Wagon Mound, New Mexico, needs an additional teacher, but cannot pay a salary. This is a delightful climate in which to spend the summer. Address Miss Eula Lee, Wagon Mound, New Mexico.—Adv.

OUR SHORT STORY CONTEST

We begin with this issue the publication of some of the Short Stories submitted in our present contest. The announcement of prizes will not be made until the Autumn. Publication does not mean that the story printed has won the prize. The Contest does not close until August 1st. Manuscripts submitted before that time will be considered.

HER IDEAL

By R. P. Dunphy

It was our last evening together. We had for a glorious fortnight been the guests of Mr. and Mrs. Dayton, in their beautiful camp on the shores of Meddybemps Lake. From early dawn till late at night, we girls had tramped through the woods, during the mellow days of October, hunting deer, and now we were spending our farewell hours luxuriously reclining in the radiance of the fireplace, and talking over the events of the past two weeks.

Perhaps it was the pretty glow of the firelight, as it played about the corners of the room, or maybe the very loveliness of two weeks' woods life, led to romantic thoughts; at any rate the conversation had turned suddenly on the kind of men who made the best husbands.

Nellie had rapturously declared, that she wanted good looks above all else in her choice; Kitty, with mock gestures of avarice, had built up fairy castles of what could be done with a man of wealth. Anna disclaimed all interest in either looks or wealth.

"The kind of man I would want," she said seriously, "would be the kind who would win fame, promotion, social standing; one who would allow no obstacle to thwart his ambitions; that is my ideal—a big man!"

She turned for approval of her choice to Mrs. Dayton, who had sat silently listening, with a little smile lurking around her lips. She was a pretty picture, with the firelight throwing shadows on her even features, and halo of grey white hair.

"Don't you think that bigness counts for more than anything else?" queried Anna. "A man who accomplishes things, and whose name is on everyone's lips.'"

The old lady smiled gently. "Well, my dear," she began slowly. "I agree with you in one way, bigness counts for more than anything else," and her voice took on that motherly tone which she so often used:—"but it all depends on what sort of bigness it is. There are bigger things than material achievements, my dears," and she again smiled around our circle.

"I fail to see it," wailed Anna, in mock petulance.

Mrs. Dayton sat very still for a moment, and gazed into the fire; her face saddened for a second, and then she began to speak.

"Dear girls," she said, "I want to tell you a little story of a girl, who like Anna wanted bigness in the man she married. We will call her name 'Rosebud' because that was what her lover called her. She was considered pretty, was convent bred, and looked upon as a very sensible girl. However, in her secret heart, she nursed, almost to the point of fanaticism, a desire to marry a famous man, or, as she then thought that term meant,—a big man."

"She met Jack Hawley at a little party one night, and his evident deep interest in her pleased her vanity, because, like all women, she was not above the subtle flattery which such interest conveys" and she smiled as she sped this little shaft.

"What did he look like?" interrupted Nellie.

"I hope he was rich," murmured Kitty.

"You must be patient," cautioned Mrs. Dayton, laughingly, "but I may as well put your minds at rest, Jack Hawley was not handsome, although he had an interesting face, and rather a distinguished bearing. He was not rich, but was comfortably well to do."

"To resume my story—Jack did not have much trouble in securing Rosebud's consent to see her home that evening. That night was the beginning of a long courtship. He wooed her with all the sweet ardor of the Irish, the race to which he belonged."

Mrs. Dayton looked again into the fireplace thoughtfully. "Rosebud could not resist his love for always," she said, "although her longings were still centered on marrying a man with a name. Eventually her heart could no longer refuse him, and she named the day. He was eager to make her happy, and entered with zest into the preparations for a big church wedding, although he was adverse to display of any kind.

"In the hustle and running about of making arrangements, Rosebud was almost happy. Almost—but not quite—because it ever occurred to her in odd moments that she was giving up her dream of having her name linked with prominence."

"Poor child," sympathized Anna.

Mrs. Dayton went on. "Still her love for Jack was strong, and she determinedly told herself that she would marry him first, and then inflame him with such an ambition to acquire fame, that nothing could stop him from becoming a nation wide figure.

"Then the wedding. The church was very prettily decorated, and at the appointed time, Jack, looking very striking in his frock suit, and accompanied by his best man, took his place at the Chancel. Soon the strains of the wedding march swelled on the air, and Rosebud, on the arm of her father, and preceded by three sweet little flower girls, and the maid of honor, came up the aisle. Jack turned to greet his bride-to-be, and as the organ trembled into silence they knelt to receive the Sacrament which was to unite them as one. The old priest read the admonitions, and then in a clear voice proceeded with the ceremony.

"Jack's face was pale. He seemed to realize the holiness of the moment and his responses were hushed almost to a whisper by the very depths of his feelings. Rosebud was touched by his sincerity and seemed to herself to be almost eager in her avowals.

"Her husband's kindness would make any other woman deliriously happy, but after the first few weeks of her honeymoon, the old desire for fame through her husband again dominated her. Gradually she began to grow weary of what she characterized as his "littleness." Like all desires that are allowed to grow unbridled, this longing for her husband to become famous, grew to a very creature of Rosebud's brain. She neglected her household duties, even her Faith, and became inflamed with a sulky jealousy of any other woman whose husband attained the slightest prominence. She nagged at Jack continually to take part in politics, but he would gently put her off, with a patient reply. He would not seek for a name, but would prefer a quiet home life, which her unselfish ambitions denied him. Still he made no complaint, but was as ever, unselfish and thoughtful of her every other wish.

"Jack was well read, popular, and had all the making of a big public man; but he did not permit himself to be embroiled in party bickerings, and pursued the even tenor of his way. He was upright and honorable to a fault, if such a thing could be —" and Mrs. Dayton paused to accentuate the fact.

"Then came the time when Rosebud's dream seemed about to be realized. The party to which Jack had always given his support were in power. The member representing his home county had died, leaving the constituency open. It was a riding of big interests. The political machinery was being worked to the limit. These interests wanted an opportunity to graft on a larger scale on some Government orders.

"To aid them in their nefarious work, they used all their tremendous influence to have a portfolio given to the county. Jack was easily the most trusted man of the party in that district, and quite naturally, he was selected as the man on whom the mantle should fall.

"While it was well known that Jack had no political aspirations, it was felt that his wife's influence could be brought to bear on him, and through his love for her, he might close his eyes to the existing conditions, allowing his affection for her to overcome his sense of honor. Insidiously, Rosebud's longing was wormed from her by the wives of this group of politicians. Craftily, her ambition was fed to a living flame by the casually dropped hints that even a Knighthood might be in sight, if her husband accepted.

"With the stage thus set, Jack was called upon by a committee of the most influential men of the party, and asked to accept the nomination. Gravely and courteously he declined, and on their pressing, even attempting to bribe him for his support, his patience gave way; he angrily told them that he knew of their low contemptible work, and ordered them from the house.

"Then the storm broke. Rosebud upbraided Jack for what she considered his foolish scruples, and lack of ambition. In a voice choked with passion she flayed him; taunting him with her hatred of his inflexible principles. 'I hate and despise you,' she almost shrieked, and sank sobbing to the couch."

Once more Mrs. Dayton gazed into the fireplace, and her voice was a little unsteady as she resumed: "Jack stood as if stricken with a mortal wound. His face was pale, and his teeth were tightly clamped till the muscles of his lean jaws stood out like whipcords. In his eyes was the dazed look of one stricken, while his hands were tightly clenched at his sides. When he spoke his voice was very low and tired."

" 'Perhaps I have been a failure in your eyes,' he said, 'and maybe I do lack ambition in some things, but even at the cost of your love and respect I cannot stoop to lend my name to put through a steal and consistently bear the title of 'honorable'. If your feelings for me are such as you have said, I am sorry I cannot give you back all that you have given me, but as I have only failed to make you happy, as far as lies in my power you shall have your freedom.'

"Quietly he left the room and a few moments later left the house.

"He had started for his office at the other end of the town, and had turned off the main thoroughfare to the poorly lighted street on which his place of business was situated. He heard a stealthy step behind him, and wheeling quickly, saw an upraised arm, caught the flash of bright metal, and with a roar in his ears, accompanied by a fierce stab of pain near his heart, he fell unconscious to the sidewalk.

"It was the year just following the Great War, when the slightest move to thwart the work of dishonesty that was then going on in such a widespread manner, met with a quick and cruel vengeance. With the fear that Jack might, by giving their plans publicity, bring upon them the punishment they so richly deserved, the grafters hired a gunman to shoot him down.

"It was some hours later before he was found unconscious in a pool of his own blood.

"Rosebud had sulked till bedtime, and was lying awake brooding when the telephone rang downstairs. With a feeling of fear she could not explain she hastened into her dressing gown, and ran to answer the call. A low voice answered her, and cautioned her to be prepared for bad news. Then the voice went on to tell her that her husband had been shot, and they feared for his life. 'They are on the way home with him now,' were the last words she heard, as the receiver fell from her lifeless fingers, and she toppled in a dead swoon on the floor.

"It seemed hours later when she awakened, and with consciousness came the knowledge that she, by her foolish ambitions, had helped send Jack to his probable death. Dumbly she arose to her feet, and with agonizing intensity, awaited the sounds which would herald his coming.

"Soon a car glided up the driveway, and stopped. Tender hands carefully lifted the limp form from the car, as Rosebud rushed frantically out. Gently, they carried him to his room. The accompanying doctor had him disrobed, and began swiftly to probe the wound. At last the bullet was removed while Rosebud watched, her mind numb with the horrible thing that had come to Jack.

"Fascinatingly she followed every move, until the doctor bandaged the opening. He then turned to her and said: 'He has lost a great deal of blood, and it is just a question if he will pull through.' The sound of his voice aroused her and again she was the prey of thoughts which caused exquisite torture. She did not cry out—she just mechanically listened to the doctors' instructions, and to his information that he would send a nurse as quickly as possible.

"Then they had gone and Rosebud was alone with the silent figure of her husband. How pale and still he seemed, she thought. Her heart filled with a bitter rage against herself for having spoken so bitterly to him; for even having harbored for a single instant the thought that he was anything but what he was, her kindest of husbands—her lover.

"Silently she paced the room, her mind a seething whirl of self abnegation, until the nurse arrived. She was a capable girl, and soon made Rosebud see the necessity of taking a rest. The remorseful wife could not sleep, but tossed all night long, and as soon as dawn broke, hastened to the side of her husband.

"Followed the long days of unconsciousness, succeeded by the delirium as he tossed in pain; calling her in tones of love and gentleness; then his vagaries changing; his voice would ring out in flaming denunciation of those who tried to buy his honor. Through it all she sat, praying for the lingering spark of life to revive, yet fearing that with strength would come a loathing of her.

"She had called the empty fame of public applause big! Yet how fine were the things which she despised. He had been bigger than her feeble dreams could even realize. His principles were so high that not even the loss of her love would make him forget them, and he was so big and broad and generous that he could treat her foolish lust for fame as a malady—as it surely was.

"Slowly consciousness and reason returned to Jack. Rosebud was alone with him one day, and he opened his eyes. She leaned forward, thinking to soothe his ramblings, and she saw that his gaze was clear and rational.

"He gave a little start when he saw her, and his lips barely whispered, 'Rosebud.'

"In spite of all warnings not to excite him, she fell on her knees at his bedside, and sobbingly poured forth her contrition, promising with bitter tears to repair all the past if he would only live for her sake.

"Jack was as ever, forgiving and gentle. Without chiding, without censure, he opened his arms to her and pillowed her head beside his own."

We were recalled from Mrs. Dayton's story telling, by the purring of a car, as it came up the driveway of the camp. Mr. Dayton entered. He handed me a large parcel. "I sent to the city for this little surprise for you girls." He smiled.

We opened the wrappings, disclosing a gorgeous bouquet of roses. Mr. Dayton gave a little exclamation of pleasure. "May I have this one?" he asked.

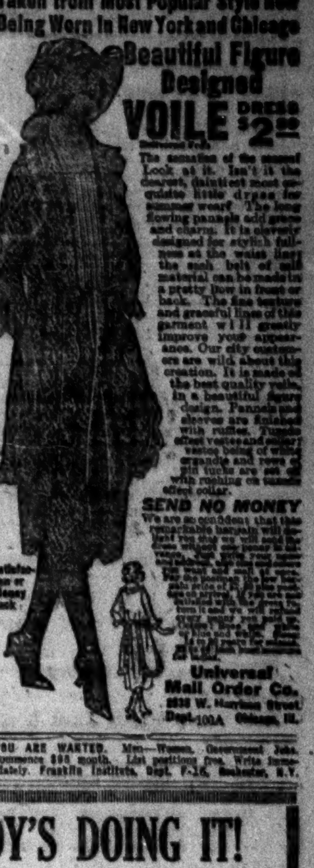
"Surely," we chorused, and he took the flower and handed it tenderly to his wife.

It was a beautiful rosebud, and as she smiled up into his eyes, she whispered, "Thank you, Jack."

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NOT EVERYBODY'S DOING IT!

Very, very few, in fact, have sent that "brick" to Danville, Virginia, to help give the Catholic Church a start at last in that vast parish around there of nearly 8,000 square miles. God just must bless you for helping in a work like this and generations will rise to call you blessed. Why not, then, send at least the price of a few bricks along with a request for information to

REV. A. J. HALBLEIB,
Danville, Virginia?

A Rosary From Rome
Personally Blessed by
His Holiness Pope Benedict XV

DURING Monsignor Kelley's recent visit to Rome he purchased 48,660 Rosaries which, through the kindness of Monsignor Tampieri, Prelato Chierco Di Camera, were taken to the Vatican on Holy Saturday and on Easter Sunday were personally blessed by the Holy Father for the helpers of The Catholic Church Extension Society. The Supreme Pontiff also blessed Extension Magazine and prayed for its continued success and progress.

EXTENSION'S GIFT TO HELPERS

THE Catholic Church Extension Society has decided to present one of these rosaries to every person who subscribes to Extension Magazine, until the present supply is exhausted.

Why Every Catholic Should Subscribe to Extension Magazine The World's Greatest Catholic National Monthly

Because every subscription directly helps the greatest work of the Church in America. The Magazine is owned and published by The Catholic Church Extension Society and is the mainstay of the Society.

Because the Society is responsible for building over 2,000 chapels and schools and is now building at the rate of three to four each week.

Because the Society's Railroad Chapel Cars and Motor Chapels furnish the only means for many Catholics to hear Mass and receive the Sacraments. They have brought thousands back to the Faith and made numerous converts.

Because the Society is constantly educating young men for the missionary priesthood and helping the poor missions in many ways. About $4,500,000 has been expended by the Society in extending the Faith.

Because Extension's work has been blessed by The Holy Father and is approved by 87 Cardinals, Archbishops, Bishops and thousands of Priests throughout the United States.

Because Extension Magazine is the ideal Catholic home publication. Has something to interest every member of the family, besides special information which every Catholic wants.

Because Extension Magazine should be in every Catholic family, and each subscriber helps to build up a strong Catholic press, so necessary to the Church in these times.

Because Extension Magazine is vital to the very existence of The Catholic Church Extension Society and the progress of this great cause.

Because every subscriber participates in the good work and shares in the blessings bestowed on all who help to save souls.

Extension Society has a Cardinal Protector at Rome. Its board is composed of one cardinal, six archbishops, twelve bishops, seventeen priests and twenty laymen.

Objects of the Society

To develop the missionary spirit in the clergy and people of the Catholic Church in the United States.

To assist in the erection of parish buildings for poor and needy places.

To support priests for neglected or poverty-stricken districts.

To send the comfort of Religion to pioneer localities.

In a word, to preserve the Faith of Jesus Christ to thousands of scattered Catholics in every portion of our own land, especially in the country districts and among immigrants.

Information Regarding Spiritual Favors Granted by Pope Pius X to Members of the Society and Subscribers

The following spiritual favors have been granted to the Members of the Catholic Church Extension Society of the U. S. A. and those who assist its work by the late Holy Father, Pope Pius X, who raised the Society to the dignity of a Canonical institution:

I. St. Philip Neri shall be the heavenly patron of the society.
II. A plenary indulgence to each member on the day of admission, on the feasts of St. Philip Neri, St. Francis de Sales, St. Rose of Lima, the Holy Apostles, and at the hour of death.
III. To every member of the Society an indulgence of seven years and seven quarantines for every good work done in the interest of the Society.
IV. An indulgence of three hundred days, as often as they piously recite the formula, "St. Philip, pray for us."
V. The above indulgences, plenary and partial, may be applied to the souls in purgatory.
VI. The priests who are moderators or directors of the Society may enjoy a privileged altar three times a week; founders and life members six times a week.

In addition to above all the priests of the Society remember the intention of members and subscribers in their daily Mass. Those who help the Society share in the merits of its missionary work and the good works of the missionary priests we assist.

The Society has one thousand Masses celebrated every year for the members and subscribers which may be applied to the departed. There is an Annual High Mass for all dead members and subscribers.

FRANCIS C. KELLEY
President of the Society and Editor of Extension Magazine.

NOTE: The Masses offered up by the Society for its members and subscribers are for all together and no one individually. It is not necessary to send a list of names or intentions or to register your wishes regarding these Masses with anyone; and this also applies to the spiritual favors. Just make the intention in your own mind as to whom you want these applied and whether to the dead or the living. That is sufficient.

A beautiful membership certificate, suitable for framing, showing that the owner is entitled to all privileges conferred on the Society's helpers will be sent to each subscriber within thirty days after subscription is received.

A YEAR'S subscription to Extension Magazine is but $3.00. Fill out and sign coupon and send $3.00 to Extension Magazine today. Your rosary will be sent to you by return mail with a 64 page booklet giving the History and Use of the Rosary, containing 16 beautiful Rotogravure illustrations of the 15 Mysteries as well as the institution of the Rosary. It also contains the list of indulgences granted through saying the Rosary, together with the Litany and Prayers to be said following its recitation.

TO THE CATHOLIC CHURCH EXTENSION SOCIETY OF THE U. S. A.
Magazine Department 602 Le Moyne Bldg., CHICAGO, ILL.

I DESIRE to aid in perpetuating the work of Catholic Church Extension; to assist in building more chapels and schools for needy places, educating missionary priests, operating Chapel Cars and Motor Chapels, helping the poor missions in various ways. Therefore I enclose $3.00 for which enter (or renew) my subscription to EXTENSION MAGAZINE and send me postpaid, without charge, a rosary personally blessed by His Holiness Pope Benedict XV as explained in your advertisement in the

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HUNTINGTON, INDIANA, JUNE 25, 1922

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.
The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.
With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.
With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.
Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

WHAT IS EDUCATION?

When children were taught the three "Rs" only they at least learned facts; but today even higher education is not too much concerned about facts. Information, whether accurate or not, seems to suffice. In the realm of science, for instance, the theory of Evolution, even when applied to the whole man, is assumed, and an argument against it would not even be accorded a hearing. People simply prefer to believe that way, because it is the latest as compared with the age-old Bible teaching.

In the matter of history it is the same. It is important that the United States and England be on friendly terms, and therefore it is not prudent that anything be taught in books of history which would call attention to an ancient enmity. That England was very unjust to the Colonies, that she never liked the United States from George Washington's day until our own, are facts that really could not be controverted. But what are facts worth when there is a good reason for believing well about the mother country?

It is very true that the old enmity should not be remembered; it is un-Christian. Nations as well as individuals can become friends even after a long estrangement. But what we refer to is the folly of teaching today that there never was an estrangement. It is the same with Church History. There is a movement today in the Anglican church to have school text books of history so amended that Henry VIII will be no longer represented as the founder of the Church of England. We can well understand why the Anglicans should be so glad to repudiate him, who, after he left the Catholic Church, acquired the unenviable fame of wife-killer. But the fact is that until Henry VIII withdrew from the Catholic Church, England was Roman Catholic. All her bishops, until the time of Henry's apostacy, took an oath of allegiance to the Pope. Henry himself defended the Catholic Church against Luther only a few years before his own rebellion. If Henry VIII was not the founder of the Church of England, it must have been someone after Henry's time, because from Henry's time, back through the centuries, England was Roman Catholic.

Even nations, it seems, must fool nations in order to do business with them, in order to enjoy the favor of those whose interest it becomes profitable to elicit. Today we call this propaganda. The same thing was done four centuries ago, only not through such an abundance of literature because the printing press was a new thing then. We do not know what people called such propaganda in that age, but it has found its way into modern books as history, though it is largely fable when it is not out and out falsehood. People who think they have an education still like to speak of the Middle Ages as the "Dark Ages." If they are pre-disposed towards Protestantism, they are ready to believe that the Catholic Church withheld the Bible from the people; that Luther accidentally discovered a Bible; or that he was the first to translate it; against their better sense they are willing to believe that Christ's promises to His Church have failed. Get the facts.

Ignorance were better than false information, yet we of the twentieth century are being served more falsehoods than facts, in the daily press, in the so-called historical novel, in some books which our children study at school, in the lectures which our grown-up boys and girls must listen to at college. The need of the age is a universal demand for the truth, whether in religion, or science, or history. But as long as prejudices sway people, facts will be suppressed or colored. Today churchmen are making Christianity suit the wishes of the people; educators are teaching unproved theories as established verities; nations are lending themselves to the perversion of true history. Demand that the truth be taught.

Those who help along anti-Catholic propaganda, *believe in religious persecution*, something which they have been taught to abhor as a relic of the long ago. They do *not* believe in *constructive* religion, but in the kind which runs down their neighbors. This were bad enough, but when persecution must be waged by hellish slander and calumny, when men encourage those "whose very profession is a lie," how much is there in them that is Christian, that is American, that is human?

How many Catholics are there in your town or city? How many who are not Catholic? How many of the latter know anything about your Church except what is false? You say it is not your business to enlighten them. It is the business of somebody or some organization in your community to do so.

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Building Fund—Last Week's Report—$174.50

Readers Speak to Readers

Hancock, Mich., May 25, 1922.

Rt. Rev. and Dear Msgr:

Enclosed please find check for subscriptions for the first half of the current year.

In addition may I mention another triumph for the obscure parochial schools in Michigan. Two years ago the Teachers' Association of this state inaugurated annual competitions for the Commercial Departments of the High Schools. In a few of the schools the sisters are members of this Association. The state is districted, the counties of Houghton, Keewenaw, Ontonagon, Baraga constituting the fifteenth. In each district elimination contests are held, the first and second in each event being entitled to compete in the state-wide contest.

Last year in the elimination contest St. Patrick's School captured second place and Sacred Heart of Calumet third. In the state contest St. Patrick's won no honors but secured an average of 98.

This year, last Friday in April, St. Patrick's took first place in Second year short-hand, second year typewriting and advanced typewriting. Three firsts. Sacred Heart again took third. In the state-wide contest held May 19, St. Patrick's School, Hancock captured the championship of Michigan in stenography with a marking of 98.7, beating all the large cities like Detroit, Grand Rapids, Flint, Pontiac, Muskegon, etc, etc. It is rather noteworthy that all honors were taken by small places, Hancock, Iron River in the Upper Peninsula, and Midland and Owosso in the Lower. St. Patrick's was the only parochial school that competed in the state contest and our contestant and the sisters were accorded every courtesy.

Fraternally,
James Corcoran.

Springfield, Ohio, May 9, 1922.

Rev. Dear Father:

I am herewith sending you two newspaper clippings which may be of interest to you. During the past month there were two contests held in this city. One, conducted by a real estate company and to this contest only High School students were eligible. The number competing for these prizes was not published, but there are, however, almost one thousand students in our local Public High School, while there are but one hundred and thirty in the St. Raphael High School. All the prizes were won by students of our High School. Not only were the money prizes won but the three next rewards which consisted in an honorable mention, also came to our school.

During this same month another contest was held under the direction of the Government Liberty Loan Directors and with the co-operation of a local newspaper. There were two prizes for the city Grammar Schools and two for the county schools. The two best of the four were given the "Capital Prizes." These two capital prizes also came to the students of St. Raphael school, as being the best of the one hundred and seventeen essays submitted. The little Miss Bridwell who is spoken of as a close contender for the First Capital Prize is also a student of our school. This contest was confined to children of the Grammar School.

I am sending this bit of information to you, thinking that perhaps you can use these specific examples, to illustrate your contention that in teaching the children their duties toward God, the Parochial Schools are by no means neglecting the secular branches.

Sincerely yours in Xto.,
Jno. W. Brown.

Dubuque, Iowa, June 10, 1922.

It has been an exceeding great pleasure to us Negro Catholics to note the interest the Catholic press has manifested in the solution of the Negro problem during the past few years.

Undoubtedly, the remarkably able articles of the Reverend Mr. Markoe, S. J., appearing in the columns of the America, have contributed powerfully to the interest manifested of late in this momentous question. True, the positions of this young Jesuit of vision have been bitterly assailed, but the objections urged against his views are so utterly lacking in breadth of view, competent knowledge and Catholic spirit, that they may be dismissed as the captious cavillings of minds blinded by passion and prejudice.

The Reverend Mr. Markoe, S.J., has the key to the solution of the Negro problem because his solution is fair, just and Catholic; and as such, I do not see how it can fail the support of the Catholic clergy and laity generally. When the American Negro, at length obtains justice as every down-trodden race does, the Catholic historian and apologist of the future may yet refer with pardonable pride to the enlightened position on the Negro problem assumed by the young Jesuit, in the benighted twentieth century.

Certainly, if the Church expects to hold the Negroes within her fold she must throw open to them the portals of her educational institutions of higher learning. She must also admit worthy Negro aspirants to the priesthood. Some people are under the impression that the Colored and White Catholic students should not be educated together because of the race friction that they imagine would result therefrom. If this were true, it would prove the White Catholic student more prejudiced and less tolerant than his non-Catholic brother. For Colored and White get along quite well together at non-Catholic institutions where not infrequently they are welcomed with open arms. But as a Catholic and from my own experience I cannot admit an imputation of un-Catholic narrowness against our Catholic institutions.

Six years ago, I made application to Columbia Catholic College, Dubuque, Iowa, for admission. Even tho I was the first of my race to apply and be received here, still as I stand now on the threshold of my graduation morning, and look back I can truthfully say, that never was a boy received more whole-heartedly by his professors and fellow students than I was.

During these years of study at College, White students from Arkansas, Tennessee, Missouri and Kansas have attended here along with the exemplary type of Catholic lads from the mid-western states. We have knelt side by side at the same Communion rail, dined at the same table, studied in the same class rooms, and played in the same games, but we have experienced no race friction.

To question the racial origin of any student here at this institution is something utterly alien to the spirit of Columbia College, so ideally democratic and American, so Catholic in deed as well as in name. As an American Negro, I should feel sad indeed, were I forced to admit that Columbia enjoys a lonely eminence among our Catholic Institutions in these admirable qualities. My own experience, however, in schools both public and private leaves me no grounds for aught but unqualified praise of the Catholic spirit of the Catholic schools that I have known. I have always found very strong friendship existing between the Colored and White boy.

In case a school desires to admit a Negro, and among the students a race feeling runs high, might I suggest that the faculty explain the doctrine of the Universal mission of the Church in a clear and firm manner and then admit the colored applicant? The new student, if he prove equal to his difficult role, will not only win the friendship of his fellow students but I am persuaded that in the end, he will gain the admiration of all as well.

The colored student admitted to any college should divest himself of all sensitiveness. Many times a young Negro takes an offence when none is meant. I beg the colored student not to leave a school and say that prejudice of the students compelled his withdrawal. Let him remember that the Catholic institutions of America have just begun the admission of his race into their schools and that beginnings are always difficult.

In conclusion, let me express the wish that the day be not far distant when more of our Catholic colleges of the North will follow the commendable example of my dear Alma Mater whose hospitable portals have received Negro, Italian, Mexican, Chinaman and Filipino. The same broad spirit prevails (to mention a few names that occur to mind at this writing), at St. Thomas College and St. Paul Seminary, both of St. Paul, Minnesota; University of Detroit at Detroit, Michigan; Marquette University at Milwaukee, Wisconsin; and Fordham University at New York, where Negroes are studying at present—the advance guard, I trust of a mighty host in the not distant future.

NORMAN A. Du KETTE,
Columbia Catholic College,
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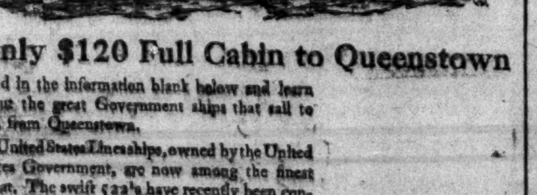
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